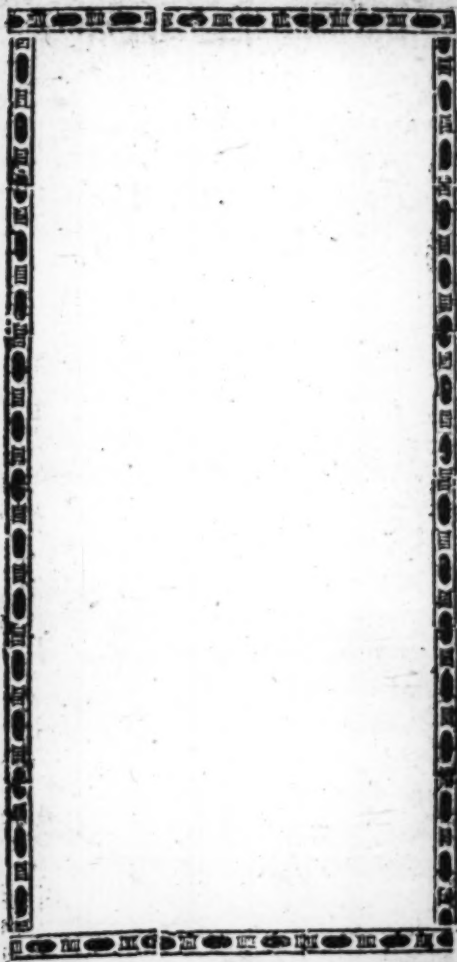


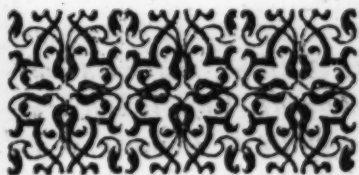
HEL S Tor-
ments : and
HEAVENS
Glorie.



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To the Reader.



He present carelesse securitie of all men in generall, is like unto our first parents neglect of Gods sacred commandement in Paradise, when the seducing serpent no sooner perswaded evill, but it was instantly put in practise: You shall die (said God) was heard, but you shall not die (said the divell) was beleevd. Our eares are dayly acquainted with the threatenings of God

A iij denoun-

To the Reader.

denounced against sinners, and yet that sinne, that broad way-path and high way to hell, is attempted with a delectation and pleasure, so crasie and subtrill are the baits and lures of the deceiver, and so void of spirituall wisdom is the soule-murdering sinner. But if due consideration were had of the wages of sinne, and the reward of unrighteousnesse, and to what bitterness it will turne in the end, it would make us lesse bold to sinne, and more fearefull to offend, if wee would take into our companie for a dayly consort, the pale memorie of death, and whereto hee summoneth us after this life. Death in it selfe is very fearefull, but much more terrible

To the Reader.

terrible, in regard of the iudgement it warneth us unto. Imagine to see a sinner lie on his departing bed, burdened and tired with the greivous and heauie load of all his former trespasses, goaded with the sting and pricke of a festered conscience, feeling the crampe of death wresting at his heart strings, readie to make the ruthfull divorce betweene soule and bodie, panting for breath, and swimming in a cold and satall sweat, wearied with struggling against the deadly pangs: Oh how much would hee give for an houre of repentaunce! at what rate would hee value a daies contrition! Then worlds would bee worthlesse, in respect of a little respite, a short truce

A iij

would

To the Reader:

would seeme more precious than the treasures of Empires, nothing would be so much esteemed as a moment of time, which now by moneths and yeares is lavishly spent.

How inconsolable were his case, his friends beeing fled, his senses frighted, his thoughts amazed, his memorie decayed, his whole mind agast, and no part able to performe that it should, but onely his guiltie conscience pestered with sinne, continually upbraiding him with bitter accusations? what would hee thinke when (stripped out of this mortall weed, and turned both out of the service and house-roume of this world) hee must passe before a most severe Iudge, carrying

To the Reader:

carrying in his owne conscience his enditement written, and a perfect register of all his misdeeds: when hee should see the Iudge prepared to passe the sentence against him, and the same to be his Vmpire, whome by so many offences hee hath made his enemy: When not onely the devils, but even the Angels, should plead against him, and himselfe managye his will, hee his owne sharpest appeacher: What were to be done in these dreadfull exigents?

When hee saw that gastly dungeon and huge goulfe of bell, breaking out with fearesfull flames, the weeping, howling, and gnashing of teeth, the rage of all those bellish monsters, the

A v

borrow

To the Reader.

borrow of the place, the rigour of the paine, the terrour of the companie, and the eternitie of all those punishments. Would you thinke them wise that would dallie in so weightie matters, and idlie play away the time allotted them to prevent these intolerable calamities? Would you then account it secure, to nurse in your bosome so many ougly serpents as sinnes are, or to foster in your soule so many malicious accusers, as mortall faults are?

Would you not then thinke one life too little to repent for so many iniquities, euerie one whereof, were ynough to cast you into those everlasting and unspeakeable torments? Why then doe wee not (at the least) devote

To the Reader.

devote that small remnant of these our latter dayes, to the making an attonement with God, that our consciences may bee free from this eternall danger? Who would relie the everlasting affaires of the life to come, upon the gliding, slipperinse, and running streame of our uncertaine life?

It is a preposterous pollicie (in any wise conceit) to fight against God till our weapons bee blunted, our forces consumed, our limbs impotent, and our best spent; and then when we fall for faintnesse, and have sought our selves almost dead, to presume on his mercie. It were a strange peece of art, and a very exorbitant course, while the ship is sound,
the

To the Reader.

the Pylote well, the marriners strong, the gale favourable, and the sea calme, to lie idle at rode: and when the ship leaks, the Pylote were sicke, the marriners faint, the Stormes bryflerous, and the sea turnoyled with surges, to launch forth for a voyage into a farre country: yet such is the skill of our evening repenters, who though in the soundnesse of health, and in the perfect use of reason, they cannot resolve to weigh the ankers that with-hold them from God, neverthelesse, feed themselves with a strong perswasion, that when their senses are astomied, their wits distracted, their understanding dusked, and both bodie and mind racked and tormented

To the Reader.

mented with the throbs and gripes
of a mortall sicknesse, then will
they thinke of the weightiest mat-
ters, and become Saints, when
they are scarce able to behave
themselves like reasonable crea-
tures? being then presumed to
bee lesse than men: for how can
bee that is assaulted with an un-
settled conscience, distained with
the wringing fits of his dying
flesh, maimed in all his abilities,
and circled in with so strange en-
combrances, bee thought of due
discretion to dispose of his cheefest
iewell, which is his soule? No, no,
they that will loiter in seed time,
and begin then to sow when others
begin to reape: they that will
royot out their health, and cast
their accounts when they can
scarsely

To the Reader.

scarsely speake : they that will
slumber out the day, and enter
their iourney when the light dooth
faile them, let them blame their
owne follie, if they die in debt,
and eternall beggerie, and fall
headlong into the lapse of endlesse
perdition.

Great cause have wee then to
have an hourely watchfull care
over our soule, being so daun-
gerous assaulted and environed:
most instantly entreating the di-
vine Maieslie to bee our assured
defence, and let us passe the
day in mourning, the night in
watching and weeping, and our
whole time in plainesfull lamen-
ting, falling downe upon the
ground humbled in sacke-cloth
and asbes, having lost the gar-
ment

To the Reader.

ment of Christ, that hee may receive what the persecuting enemy would have spoyled, every short sigh will not bee a sufficient satisfaction, nor every knocke a warrant to get in. Many shall crye Lord, Lord, and shall not bee accepted: the foolish Virgines did knocke, but were not admitted: Iudas had some sorrow, and yet died desperat. For slow not (sayth the holy Ghost) to bee converted unto God, and make not a dayly lingering of thy repaire unto him: for thou shalt find the suddennessse of his wrath and revenge not slacke to destroy sinners. For which cause, let no man sojourne long in sinfull securitie, or post over his repentaunce untill

To the Reader.

till feare enforce him to it , but let us frame our premises as wee would find our conclusion , endeavouring to live as wee are desirous to die : let us not offer the maine crop to the devill, and set God to gleane the re-prooffe of his harvest : let us not gorge the Devill with our fairest fruits , and turne God to the filthie scrapes of his leavings : but let us truly dedicate both soule and bodie to his service , whose right they are, and whose service they owe; that so in the evening of our life wee may retire to a Christian rest, closing up the day of our life with a cleare sunne-set, that leaving all darkenesse behind us, we may carrie in our consciences the light
of

To the Reader.

of graces. and so escaping the hor-
rour of an eternall night, passe
from a mortall day, to
an everlasting
morrow.

Farewell.



Strike saile, poore soule,
in sins tempestuous tide,
That runst to ruine
and eternall wracke:
Thy course from heaven
is exceeding wide,
Hels gulfe thou en'rest,
if grace guide not backe:
Sathan is Pilot
in this navigation,
The Ocean, sin; the rocke,
hell and damnation.

Warre with the dragon,
and his whole alliance,
Renounce his league,
intends thy utter losse;
Take in sinnes flag of truce,
set out defiance,
Display

Display Christs ensigne
with the bloudie crosse:
Against a Faith-proofe
armed Christian knight,
The hellish coward
dares not mannage fight.

Resist him then,
if thou wilt victor be,
For so he stes,
and is disanimate;
His fierie darts can have
no force at thee,
The shield of faith dooth all
their points rebate:
He conquers none to
his infernall den;
But yeelding slaves, (men
that wage not fight like
Those

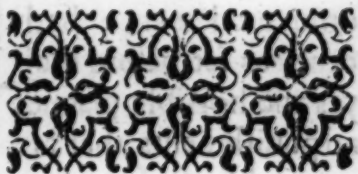
Those in the dungeon
of eternall darke,
He hath enthrall'd
everlasting date,
Branded with Reprobations
cole-blacke marke,
Within the never-
opening ramd up gate :
Where Dives rates one
drop of water more
Than any crowne
that ever monarch wore.

Where furies haunt the hart-
torne wreich, despaire,
Where clamours cease not,
teeth are ever gnashing,
Where wrath & vengeance
sit in horrors chaire,
Where

Where quenchlesse flames
of sulphur fire be flashing,
Where damned soules
blaspheme God in despight,
Where utter darkenesse
stands remov'd frō light.

Where plagues inviron,
torments compasse round,
Where anguish rores
in never stinted sorrow,
Where woe, woe, woe,
is every voices sound,
Where night eternall
never yeelds to morrow:
Where damned tortures
dreadfull shall perseuer,
So long as God is God,
so long is ever:
Finis:





¶ Of the punish-
ments which our Lord
threateneth unto
such as live a
sinfull life.



Ne of the prin-
cipall meanes
that our Lord
hath used of-
tentimes to bridle the hartes
of men, and to draw them
unto the obedience of his
B com-

Hels torments.

commaundements, hath
beene, to set before their
eyes the horrible plagues
and punishments that are
prepared for such persons
as be rebels and transgres-
sors of his law. For althogh
the hope of the rewards
that are promised unto the
good in the life to come,
may moove us very much
hereunto : yet are we com-
monly more mooved with
things that bee irkesome
unto us, than with such as
bee pleasant : even as wee
see by dayly experience,
that wee are vexed more
with an injurie done unto
us,

Hells torments.

us, than delighted with any honour, and wee are more troubled with sicknesse, than comforted with health, and so by the discommoditie of sicknesse, we come to understand the commoditie of health, as by a thing so much the better perceived, by how much more it is sensibly felt. Now for this cause did our Lord in times past use this mean more than any other, as it appeareth most clearly by the writings of the Prophets, which are every where full of dreadfull sayings and threatenings,

B ij where-

Hels torments.

wherewith our Lord pretendeth to put a terrour into the hearts of men, and so to bridle & subdue them under the obedience of his law. And for this end hee commaunded the prophet *Jeremie*, That hee should take a white booke, and write in the same all the threatnings and calamities which he had revealed unto him, even from the first day he began to talke with him, untill that present houre, and that he should read the same in the presence of all the people, to see if peradventure they would

Hels torments.

would be moved therewith
unto repentance, and to
chaunge their former life,
to the end, that hee might
also chaunge the determi-
nation of his wrath, which
hee had purposed to exe-
cute upon them. And the
holy Scripture sayth, That
when the Prophet had
done according as he was
commaunded by almighty
God, and had read al those
threatenings in the pre-
sence of the people, and of
the rulers; there arose such
a feare and terror amongst
them, that they were all
astonished, and as it were

B iij be-

Hells torments.

bestraughted of their wits,
looking one in anothers
face, for the exceeding
great fear which they had
conceived of those words.
This was one of the prin-
cipall meanes which al-
mightie God used with
men in the time of the law
written, and so hee did also
in the time of the lawe of
grace: in which, the holy
Apostle sayth, That as
there is revealed a justice,
whereby God maketh men
just, so is there also revea-
led an indignation and
wrath, whereby hee puni-
sheth the unjust: for which
cause,

Hels torments.

cause, *S. Iohn Baptist* (the glorious forerunner of our Saviour Christ) was sent, with this commission and embassage to preach unto the world, *That the axe was now put to the roote of the tree, and that everie tree that brought not forth good fruite, should bee cut downe and cast into the fire.* Hee said moreover, *That there was another come into the world, more mightie than bee, that carried in his hand a fanne, to winnow and cleanse therewith his flower, and that bee would put up the corne into*

B iiij his

Hells torments.

*his garner , but the chaffe
bee will burne in a fire that
should never bee quenched.*

This was the preaching
and embassage which the
holy fore-runner of our Sa-
vior Iesus Christ brought
into the world . And so
great was the thunder
of these wordes , and the
terroure which entered into
mens hearts, so dreadfull,
that there ran unto him
of all estates and condi-
tions of men , even of the
very Pharisees and Publi-
canes, yea, and souldiours
also (which of all others
are woont to bee most dis-
solute

Hells torments.

solute, and to have least care of their consciences) and each of them demanded for himselfe particularly of that holy man, what hee should doe to attaine unto salvation, and to escape those terrible threatenings which hee had denounced unto them, so great was the feare they had conceived of them.

And this is that (deare Christian brother) which I doe at this present (in the behalfe of almightie God) deliver unto thee, althogh not with such fervencie of
B v spirit,

Hells torments.

spirit and like holinesse of life, yet that which importeth more in this case, with the same truth and certainerie; for so much as the faith and Gospell which *S. Iohn Baptist* then preached, is even the same now taught.

Now, if thou bee desirous to understand in few words, how great the punishment is, that almighty God hath threatened in his holy Scriptures to the wicked, that which may most breetely and most to the purpose bee spoken in this matter, is
this:

Hells torments.

this : That like as the reward of the good is an universall good thing, even so the punishment of the wicked is an universall evil, which comprehendeth in it all the evils that are. For the better understanding whereof, it is to bee noted, That all the evils of this life are particular evils, and therefore doe not torment all our senses generally, but only one, or some of them. As taking an example of the diseases of our bodie, wee see, that one hath a disease in his eyes, another

Hels torments.

ther in his eares : one is sicke in the heatt, another in the stomacke, some other in his head . And so diuerse men are diseased in diuerse parts of the bodie; howbeit, in such wise, that none of all these diseases be generally throught out all the members of the bodie, but perticular to some one of them. And yet for all this, wee see what greefe onely one of these diseases may put us unto, and how painefull a night the sicke man hath in any one of these infirmities, yea, although
it

Hels torments.

it bee nothing else but a
little ach in one tooth.
Now let us put the case,
that there were some one
man sicke of such an uni-
versall disease, that hee had
no part of his bodie, nei-
ther any one joint or sence
free from his proper pain,
but that at one time and
instant hee suffered most
exceeding sharpe torment
in his head, in his eyes,
and eares, in his teeth,
and stomacke, in his liver
and heart: and to bee
short, in all the rest of his
members and joints of
his bodie, and that hee
lay

Hells torments.

lay after this sort stretching himselfe in his bed, beeing pained with these greefes and torments, euerie member of his bodie having his particular torment and greefe: Hee (I say) that should lie thus pained and afflicted, how great torment and greefe of mind and bodie (thinke yee) should hee sustaine? Oh, what thing could any man imagine more miserable, and more woorthie of compassion? Surely, if thou shouldest see but a dogge to be so tormented and greeved in the street, his

Hells torments.

his verie paines would
move thy heart to take pitie
upon him. Now this
is that (my deare Christi-
an brother, if any com-
parison may bee made be-
tweene them) which is
suffered in that most cur-
sed and horrible place of
hell, and not onely du-
ring for the space of one
night, but everlastingly,
for ever and ever. For
like as the wicked men
have offended Almightie
God with all their
members and sences, and
have made armour of
them all to serve sinne,
even

Hells torments.

even so will hee ordaine,
that they shall bee there
tormented everie one of
them with his proper tor-
ment.

There shall the wanton
unchaste eyes bee tormen-
ted with the terrible sight
of devils : the eares with
the confusion of such hor-
rible cries and lamentati-
ons which shall there bee
heard : the nose with the
intollerable stinke of that
ougly, filthie, and loath-
some place : the tast, with
a most ravenous hunger
and thirst : the touching,
and all the members of
the

Hells torments.

the bodie with extreame burning fire. The imagination shall bee tormented by the conceiving of griefes present : the memorie , by calling to mind the pleasures past : the understanding, by considering what benefites are lost, and what endlesse miseries are to come.

This multitude of punishments the holy scripture signifieth unto us, when it sayth, *Math. 15. Psalm. 10. That in hell there shall bee hunger, thirst, weeping, wailing, gnashing of teeth, swords double edged,*

Hells torments.

ged, spirits created for re-
vengeance, serpents, worms,
scorpions, hammers, worme-
wood, water of gall, the
spirit of tempest, and o-
ther things of like sort.
Whereby are signified
unto us (as in a figure)
the multitude and dread-
full terrour of the most
horrible torments and
paines that be in that cur-
sed place. There shall bee
likewise darkenesse inward
and outward, both of bo-
die and soule, farre more
obscure than the darke-
nesse of Ægypt, which
was to bee felt even with
hands.

Hells torments.

hands, *Exo. 20*. There shall bee fire also, not as this fire here, that tormenteth a little, and shortly endeth, but such a fire as that place requi-
reth, which tormenteth exceedingly, and shall never make an end of that tormenting. This beeing true, what greater wonder can there bee, than that they which beleve and confesse this for truth, should live with such most strange negligence and carelesse as they doe? What travell and paines would not a man willingly take

Hells torments.

take to escape even one
onely day, yea, one houre,
the very least of these tor-
ments? and wherefore doe
they not then, to escape
the everlastingnesse of so
great paines and horrible
torments, endure so little a
travell, as to follow the ex-
ercise of vertue. Surely, the
consideration of this mat-
ter were able to make any
sinfull soule to feare and
tremble, in case it were
deepely regarded.

And if amongst so great
number of paines, there
were any manner hope of
end or release, it would be
some

Hels torment's.

some kind of comfort: but
alas it is not so, for there
the gates are fast shut up
from all expectation of a-
ny maner of ease or hope.
In all kind of paines and
calamities that bee in this
world, there is alwaies some
gap lying open, whereby
the patient may receive
some kind of comfort:
sometimes reason, some-
times the weather, some-
times his friends, some-
times the hearing that o-
thers are troubled with the
very same disease, & some-
times (at the least) the hope
of an end may cheare him
some-

Hells torments.

somewhat : onely in these most horrible pains & miseries that be in hell, all the wayes are shut up in such sort, and all the havens of comfort so imbarred, that the miserable sinner cannot hope for remedie on any side, neither of heaven, nor of earth, neither of the time past, or present, or of the time to come, or of any other means. The damned soules thinke, that all men are shooting darts at them, and that all creatures have conspired against them, & that even they themselves are cruell against themselves.

Hells torments.

selves. This is that distresse
whereof the sinners doe
lament by the Prophet,
saying: *The sorrowes of hell
have compassed mee round
about, and the snares of
death hath besieged me:* For
on which side soever they
looke or turne their eyes,
they doe continually be-
hold occasions of sorrow
and greefe, and none at all
of anyease or comfort. The
wise virgins (sayth the E-
vangelist) *that stood readie
prepared at the gate of the
bridegroom, entred in, & the
gate was soorthwith locked
fast.* O locking everlasting,

o

Hells torments.

ô enclosure immortall, ô
gate of all goodnes, which
shall never any more bee
opened againe. As if hee
had said more plainly, the
gate of pardon, of mercie,
of comfort, of grace, of in-
tercession, of hope, and of
all other goodnesse, is shut
up for ever and ever. Six
dayes and no more was
Manna to bee gathered,
but the seventh day, which
was the Sabbath day, was
there none to bee found:
and therefore shall hee fast
for ever, that hath not in
due time made his provisi-
on aforehand. The slug-
gard

Hels torments.

gard (sayth the wise man)
will not till his ground for
feare of cold, and therefore
shall hee beg his bread in
summer, and no man shall
give him to eat. And in a
nother place hee sayth: He
that gathereth in summer,
is a wise sonne, but hee that
giveth himselfe to sleeping at
that season, is the sonne of
confusion. For what con-
fusion can there be greater
than that which that mis-
erable covetous rich man
suffereth, who with a fewe
crums of bread that fell
from his table, might have
purchased to himselfe a-
C bundance

Hels torments.

bundance of everlasting felicitie, and glorie in the kingdome of heaven? But because he would not give so small a thing, he came to such an extreame necessitie that hee begged (yea, and shall for ever beg in vaine) onely one drop of water, and shall never obtaine it. Who is not mooved with that request of that unfortunate damned person, who cried, *O father Abraham have compassion on me, and send down Lazarus unto mee, that hee may dip the tip of his finger in water, and touch my tongue,*
for

Hels torments.

*for these horrible flames doe
torment mee exceedingly.
What smaller request
could there bee desired
than this? Hee durst not
request so much as one cup
of water, neither, that La-
zarus should put his whole
hand into the water, nor
yet (which is more to bee
wondered at) did he request
so much as the whole fin-
ger, but onely the tip of it,
that it might buttouch his
tongue; and yet even this
alonely would not be gran-
ted unto him. Whereby
thou maiest perceiue, how
fast the gate of all consola-*

C ij

tion

Hels torments.

tion is shut up, and how
universall that interdict
and excommunication is,
that is there laid upon the
damned, sith this rich glut-
ton could not obtaine so
much as this small request.
So that wheresoever the
damned persons doe turne
their eyes, and on which
side soever they stretch
their hands, they shall not
find any manner of com-
fort, bee it never so small.
And as hee that is in the
sea choaked, and almost
drowned under the water,
not finding any stay wher-
upon to set his foot, stret-
cheth

Hels torments.

cheth foorth his hands oftentimes on every side in vaine (because all that hee graspeth after, is thinne and liquid water, which deceives him) even so shall it fare with the damned persons, when they shall bee drowned in that deepe sea of so many miseries, where they shall strive and struggle alwayes with death, without finding any succour or place of stay, whereupon they may rest themselves. Now this is one of the greatest paines wherewith they be tormented in that cursed place:

C iij for

Hells torments.

for if these torments should have their continuance limited but for a certaine time, though it were for a thousand, yea, a hundred thousand millions of years, yet even this would bee some little comfort unto them, for nothing is perfectly great, in case it have an end: But alas, they have not so much as this poore and miserable comfort: but contrariwise, their paines are equall in continuance with the eternitie of almighty God, and the lasting of their miserie with the eternitie of Gods glorie. As
long

Hells torments.

long as almightie God
shall live, so long shall
they die: and when Al-
mightie God shall cease
to be God, then shall they
also cease to be as they are.
O deadly life, O immortall
death! I know not whether
I may truly tearme thee,
either life or death: for if
thou be life, why dost thou
kill? And if thou be death,
why dost thou endure?
Wherefore I will call thee
neither the one, nor the
other, for so much as in
both of them there is con-
tained something that is
good: as in life there is rest,

C iijj and

Hells torments.

and in death there is an end (which is a great comfort to the afflicted) but thou hast neither rest nor end. What art thou then? Marry, thou art the worst of life, and the worst of death; for of death thou hast the torment, without any end, and of life thou hast the continuance without any rest. O bitter composition, O unsavorie purgation of our Lords cup! of the which, all the sinners of the earth shall drinke their part.

Now in this continuance in this eternitie, I would wish

Hels torments.

wish that thou (my deare
Christian brother) wouldst
fixe the eyes of thy consi-
deration a little while : and
that as the cleane beast che-
weth the cud, even so thou
wouldest weigh this point
within thy selfe with great
deliberation . And to the
intent thou maiest do it the
better, consider a little the
paines that a sicke man abi-
deth in one evill night, es-
pecially if he be vexed with
any vehement greese, or
sharpe disease. Marke how
oft hee tumbleth & tosseth
in his bed, what disquietnes
he hath, how long and re-

C v dious

Hels torments.

diuous one night seemeth unto him, how duly hee counteth all the houres of the clocke, and how long he deemeth each houre of them to bee, how hee passeth the time in wishing for the dawning of the day; which notwithstanding, is like to helpe him, little towards the curing of his disease. If this then bee accounted so great a torment, what torment shall that bee (trow yee) in that everlasting night in hell, which hath no morning, nor so much as any hope of any dawning of the day?

○

Hells torments.

O darknesse most obscure !
ô night everlasting! ô night
accursed even by the mouth
of almightie God & all his
Saints! That one shall wish
for light, and shall never
see it, neither shall the
brightnesse of the morning
arise any more. Consider
then what a kind of tor-
ment shall that bee, to live
everlastingly in such a
night as this is, lying not
in a soft bed (as the sicke
man dooth) but in a hote
burning furnace, foming
out such terrible raging
flames. What shoulders
shall be able to abide those
horrible

Hels torments.

horrible heats. If it seeme
to us as a thing intollerable
to have onely some part of
our feet standing upon a
panne of burning coales,
for the space of repeating
the Lords prayer, What
shall it bee(thinke you) to
stand bodie and soule bur-
ning in the midst of those
everlasting hot raging fires
in hell, in comparison of
which, the fires of this
world are but painted fires.
Is there any wit or judge-
ment in this world? Have
men their right senses? do
they understand what these
words import? or are they
perad

Hels torment's.

peradventure persuaded,
that these are onely the fa-
bles of Poets? or doe they
thinke, that this appertai-
neth not to them, or els that
it was onely meant for o-
thers? None of all this can
they say, for so much as our
faith assureth us most cer-
tainely herein. And our
Saviour Christ himselfe,
who is everlasting trueth,
crieth out in his Gospell,
saying, *Heaven and earth
shall faile, but my word shall
not faile.*

Of this miserie there
followeth another as great
as it, which is, that the
paines

Hells torments.

paines are alwaies continuing in one like degree, without any manner of intermission, or decreasing. All manner of things that are under the cope of heaven, doe moove and turne round about with the same heaven, and do never stand still at one state or being, but are continually either ascending or descending. The sea and the rivers have their ebbing and flowing, the times, the ages, and the mutable fortune of men, and of kingdomes, are evermore in continuall motion. There is no feaver
fo

Hells torments.

so fervent, that dooth not decline, neither greefe so sharpe, but that after it is much augmented, it dooth forthwith decrease. To be short, all the tribulations and miseries are by little and little worne away with time, and as the common saying is, *Nothing is sooner dried up than teares*. Onely that paine in hell is alwaies greene, onely that feaver never decreaseth, only that extremitie of heat knoweth not what is either evening or morning. In the time of *Noahs* flood, Almighty God rained forty daies and fortie

Hells torments.

fortie nights, continually without ceasing upon the earth, and this sufficed to drowne the whole world. But in that place of torment in hell, there shall raine everlasting vengeance, & darts of furie upon that cursed land, without ever ceasing so much as one onely minute or moment. Now what torment can be greater, and more to be abhorred, than continually to suffer after one like manner, without any kind of alteration or change? Though a meat bee never so delicate, yet in case wee feed

Hells torments.

feed continually therupon,
it will in very short time be
very loathsome unto us: for
no meat can be more pre-
cious and delicat than that
Manna was, which almighty
God sent downe unto
the children of Israel in the
desart, & yet because they
did eat continually therof,
it made them to loath it,
yea, and provoked them to
vomite it up again. The way
that is all plaine (they say)
wearieth more than any o-
ther, because alwaies the va-
rietic (yea even in punish-
ment) is a kind of comfort.
Tell me then, if things that
bee

Hells torments.

bee pleasant and favorie,
when they be alwaies after
one manner, are an occasi-
on of loathsomenesse and
paine: what kind of loath-
somenesse will that be which
shall bee caused by those
most horrible paines and
torments in hell, which do
continue everlastingly after
one like sort? What will the
damned and cursed crea-
tures think, when they shall
there see themselves so ut-
terly abhorred & forsaken
of almightie God, that hee
will not so much as with
the remission of any one
sin, mitigate somewhat their
torments.

Hells torments.

torments . And so great shall the furie and rage bee which they shall there conceive against him, that they shall never cease continually to curse and blasphem his holy name . Vnto all these pains, there is also added the pain of that everlasting consumer, to wit, *the worme of conscience*, wherof the holy Scripture maketh so oftentimes mention, saying, *Their worme shal never die, and their fire shall never bee quenched.* This worme is a furious raging despight and bitter repentance, without anie fruit, which

Hells torments.

which the wicked shall al-
ways have in hell, by calling
to their remembrance the
oportunitie and time they
had whiles they were in this
world, to escape those most
greevous and horrible tor-
ments, and how they wold
not vse the benefit thereof.
And therefore when the
miserable sinner seeth him-
selfe thus to be tormented
and vexed on every side,
and doth call to mind how
many daies and yeares hee
hath spent idly in vanities,
pastimes, and pleasures; and
how oftentimes he was ad-
vertised of this perill, and
how

Hells torments.

how little regard he tooke
thereof : What shall hee
thinke? What anguish and
sorrow shall there be in his
heart? Hast thou not read
in the Gospell, that there
shall be *weeping & wailing,*
and gnashing of teeth? The
famine of Ægypt endured
onely seven yeares, but that
in hell shall endure everla-
stingly . In Ægypt they
found a remedie, though
with great difficultie and
charge, but for this, there
shall never any remedie be
found. Theirs was redee-
med with monie & cattell,
but this can never bee re-
deemed

Hells torments.

deemed with any manner
of exchange. This punish-
ment cannot be pardoned,
this paine cannot bee ex-
changed, this sentence
cannot bee revoked. Oh,
if thou knewest and woul-
dest consider, how everie
one condemned to hell,
shall there remain tormen-
ting and renting himselte,
weeping, and wailing, and
saying: O miserable and
unfortunate wretch that I
am, what times and opor-
tunities have I suffered to
passe in vaine? A time
there was, when with one
cup of cold water I might
have

Hels torments.

have purchased to my selfe
a crowne of glorie, and
when also with such neces-
sarie workes of mercie in
releeving the poore, I
might have gained life
everlasting. Wherefore
did I not looke before me?
How was I blinded with
things present? How did I
let passe the fruitfull yeares
of aboundance, and did
not enrich my selfe? If I
had beene brought up a-
mongst Infidels and Pa-
gans, & had beleaved that
there had been nothing els
but onely to be borne, and
to die, then might I have
had

Hells torments.

had some kind of excuse,
and might have said, I
knew not what was com-
manded or prohibited me:
but for so much as I have
lived amongst Christians,
& was my selfe one of them
professed, and held it for
an article of my beleefe,
that the hour should come
when I should give up an
account after what order I
had spent my life: forso-
much also as it was daily
cried out unto mee by the
continuell preaching and
teaching of Gods embas-
sadors (whose advertise-
ments manie following,
made

Hells torments.

made preparation in time,
and laboured earnestly for
the provision of good
workes :) forsomuch I say
as I made light of all these
examples, and perswaded
my selfe very fondly, that
heaven was prepared for
me, though I took no pains
for it at all : what deserve I
that have thus led my life ?
O ye infernall furies, come
and rent me in peeces, and
devour these my bowels,
for so have I justly deser-
ved, I have deserved eter-
nall famishment, seeing I
would not provide for my
selfe while I had time . I

D deserve

Hels torments.

deserve not to reape, because I have not sowne; I am worthie to be destitute, because I have not laid up in store; I deserve that my request should now be denied mee, sith when the poore made request unto mee, I refused to releeve them: I have deserved to sigh and lament so long as God shall bee God; I have deserved, that this worne of conscience shall gnaw mine entrails for ever and ever, by representing unto me the little pleasure that I have enjoied, and the great felicitie which I have
lost,

Hells torments.

lost, & how far greater that was which I might have gained, by forgoing that little which I would not forgoe. This is that immortal worme that shall never die, but shall lie there everlastingly gnawing at the entrailes of the wicked, which is one of the most terrible pains that can possibly be imagined.

Peradventure thou art nowe perswaded (good Reader) that there can bee added no more unto this, than hath beene said. But surely the mightie arme of God wanteth not force to

D ij chastice

Hels torments.

chastice his enemies more
and more : for all these
paines that are hetherto
rehearsed, are such as doe
appertaine generally to all
the damned : but besides
these generall paines, there
are also other particular
paines, which each one of
the damned shall there suf-
fer in diuerse sort, accor-
ding to the qualitie of his
sinne. And so according to
this proportion, the haucie
and proud shall there bee
abased and brought low to
their great confusion. The
covetous shall bee driven
to great necessitie : the
glutton

Hells torments.

glutton shall rage with
continuall hunger and
thirst. The lecherous shall
burne in the very same
flames which they them-
selves have enkindled. And
those that have all their
life time hunted after their
pleasures & pastimes, shall
live therein continuall la-
mentation and sorrow. But
because examples are of
very great force to moove
our hearts, I will bring on-
ly one for this purpose,
whereby somewhat of this
matter may the better bee
perceived. It is written of a
certaine holy man, that he
saw

Hells torments.

saw the paines (in spirit) of a licentious & worldly man in this sort. First hee saw how the devils that were present at the houre of his death, when he yeelded up his ghost, snatched away his soule with great rejoycing, and made a present thereof to the prince of darkenesse, who was then sitting in a chair of fire, expecting the comming of this present. Immediately after that it was presented before him, hee arose up out of his seat, and said unto the damned soule that hee would give him the preeminence

Hels torments.

minence of that honourable seat, because hee had been a man of honour, and was alwaies very much affected to the same. Incontinently after that hee was placed therein, crying and lamenting in that honourable torment, there appeared before him two other most ougly devils, and offered him a cup full of most bitter and stinking liquor, and made him to drinke and carouse it up all, perforce; saying, It is meet, sithence thou hast beene a lover of precious wines & bankets, that thou
D iij shoul.

Hels torments.

shouldest likewise prove of
this our wine, whereof all
we doe use to drink in these
parts.

Immediately after this
there came other two, with
two fierie trumpets, and
setting them at his eares,
began to blow into them
flames of fire, saying, This
melodie have wee reserved
for thee, understanding
that in the world thou wast
very much delighted with
minstrelcie and wanton
songs: and suddainely hee
espied other diuels, loaden
with vipers and serpents,
the which they threw upon
the

Hels torments.

the breast and bellie of that miserable sinner, saying unto him, that forsomuch as he had been greatly delighted with the wanton embracings & lecherous lusts of women, hee should now sollace himselfe with these refreshings, instead of those licentious delights and pleasures, which hee had enjoyed in the world. After this sort (as the Prophet *Esay* sayth in the 47 chapter) when the sinner is punished, there is given measure for measure, to the end, that in such a great varietie and propor-

D v tion

Hells torments.

tion of punishments, the order & wisdom of Gods justice, might the more manifestly appeare.

This vision hath almighty God shewed in spirit to this holy man for advertisement and instruction, not that in hell these things are altogether so materially done, but that by them wee might understand in some manner the varietie and multitude of the pains which be there appointed for the damned. Whereof, I know not how some of the Pagans have had a certaine knowledge : for

Hels torments.

a Poet speaking of this multitude of paines, affirmed, That although hee had a hundred mouthes and as many tongues, with a voice as strong as yron, yet were they not able only to expresse the names of them. A Poet hee was that spake this, but truly therein he spake more like a Prophet or an Evangelist than a Poet. Now then, if all this evill shall most assuredly come to passe, what man is hee, that seeing all this so certainly with the eyes of his faith, will not turne over the leafe,
and

Hels torments.

and begin to provide for
himselfe against that time?
Where is the judgement
of men nowe become?
Where be their wits? yea,
Where is at the least their
selfe-love, which seeketh
evermore for his own pro-
fite, and is much afraid of
any losse? May it be thoght
that men are become
beasts, that provide onely
for the time present? Or
have they peradventure so
dimmed their eye sight,
that they cannot looke be-
fore them? Harken (sayth
Esay) O yee deafe and yee
blind, open your eyes that
you

Hells torments.

you may see, Who is blind
but my servant? And who
is deafe but ye, unto whom
I have sent my messengers?
And who is blind, but hee
that suffereth himselfe to
bee sold for a slave? Thou
that seest so many things,
wilt thou not suffer thy
selfe to see this? Thou that
hast thine eares open, wilt
thou not give eare hereun-
to? If thou beleeve not
this, how art thou then a
Christian? If thou beleeve
it, and doest not provide
for it, how canst thou bee
thought a reasonable man?
Aristotle sayth, That
this

Hels torments.

this is the difference between opinion and imagination, that an imagination alone is not sufficient to cause a feare, but an opinion is: for if I doe imagine that a house may fall upon mee, it is not enough to make me afraid, unlesse I beleeve or have an opinion it will be so indeed: for then it is sufficient to make mee afraid. And hereof cometh the feare that murderers alwaies have, by reason of the suspition they conceive, that their enemies do lie in wait for them. If then the opinion and
only

Hells torments.

only suspicion of danger is able to cause the greatest courage to feare, how is it that the certaintie and beleefe of so many & so great terrible miseries (which are farre more sure than anie opinion) dooth not make thee to feare. If thou perceivest, that for these many yeares past thou hast lead a licentious and sinfull life, and that at the last, according to present justice, thou art condemned to these horrible torments in hell: if also there appeare by probable conjecture, that there is no more likelyhood

Hells torments.

likelyhood of thy amendment for ensuing years to come, than there was in those alreadie past, how happeneth it, that running headlong into so manifest a daunger, thou art not at all afraid? Especially, considering the sinfull state wherein thou livest, and the horrible paines and torments which doe attend for thee, & the time which thou hast lost, and the endlesse repentaunce which thou shalt have therefore in the most horrible torments of hell. Assuredly, it goeth beyond the compas
of

Hels torments.

of all common sence and
conceit of humane reason,
to consider , That there
should bee such negligent,
wilfull, grosse, and carelesse
blindnesse , able to enter
and take such deepe
rooting in the
soule of
man.



WHo loves this life,
frō love his love doth erre,
And chusing chosse,
rich treasure doth denie,
Leaving the pearle,
Christs counsels to preferre,
With selling all we have,
the same to buy :
O happie soule,
that doth disburse a summe,
To gaine a kingdome
in the life to come.

Such trafficke may be
tearmed heav'nly thrift,
Such venter hath no
hazard to dissuade
Immortall purchase,
with a mortall gift,

The

The greatest gaine
that ever merchant made :

To get a crowne
where Saints and Angels sing,
For laying out
a base and earthly thing.

To tast the ioyes
no humane knowledge knowes,
To heare the tunes
of the celestiall quires,
T'attaine heau'n's sweet
and mildest calme repose,
To see Gods face,
the summe of good desires:
Which by his glorious saints
is howely cyde,
Yet fight with seeing,
never satisfide.

God

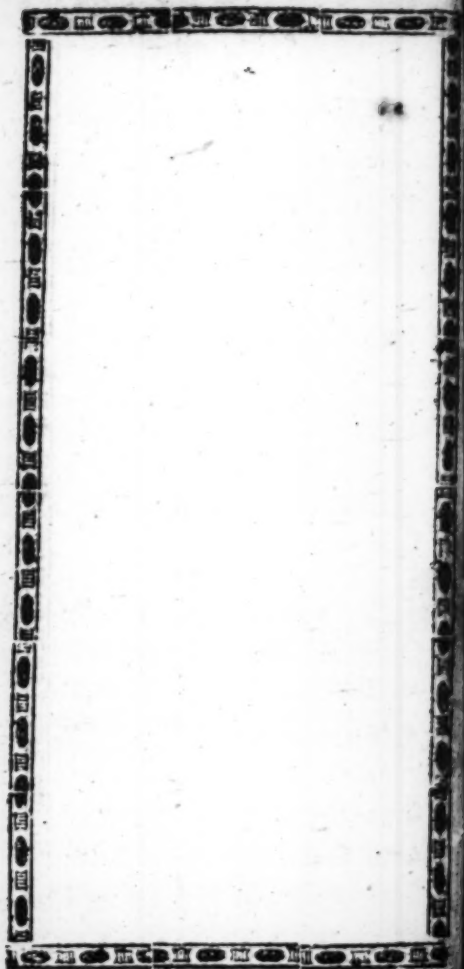
God as he is,
sight beyond estimate,
Which angels tongues
are untaught to discover,
Whose splendor doth
the heavens illustrate,
Vnto which sight
each sight becomes a lover:
Whom all the glorious
court of heaven laud,
With praises of
eternities applaud.

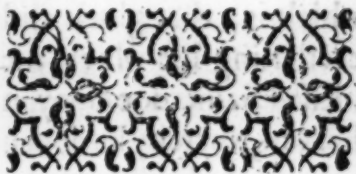
There where no teares are
to interpret greaves,
Nor any sighs, heart
dolours to expound,
There where no treasure
is surpris'd by theeves,

Nor

Nor any voice that speaks
with sorowes sound:
No use of passions,
no distempred thought,
No spot of sinne,
no deed of error wrought.

The native home
of pilgrime soules abod,
Rest's habitation,
ioies true residence,
Ierusalem's new citie
built by God,
Form'd by the hands
of his owne excellence:
With gold-pav'd streets,
the wals of precious stone,
Where all sound praise
to him sits on the throne.
Finis.





 Of the glorie
of the blessed Saints
in Heaven.



O the end there
might want no
thing to stir up
our mindes to
vertue, after the paines
which Almighty God
threateneth to the wicked,
he dooth also set before us
the reward of the good:
E which

Heavens glorie.

which is, that glorie and everlasting life which the blessed Saints doe enjoy in heaven, whereby he dooth very mightily allure us to the love of the same. But what manner of thing this reward, and what this life is, there is no tongue, neither of angels nor of men, that is sufficient to expresse it. Howbeit, that wee may have some kind of savor & knowledge therof, I intend here to rehearse even word for word, what *S. Augustine* sayth in one of his meditations, speaking of the life everlasting (ensuing this transitorie

Heavens glorie.

transitorie time) and the
joies of the blessed Saints
in heaven. O life (sayth he)
prepared by almighty God
for his friends , a blessed
life, a secure life, a quiet
life, a beautifull life, a
cleane life, a chaste life, a
holy life, a life that know-
eth no death, a life without
sadnesse, without labour,
without greefe, without
trouble, without corrupti-
on, without feare, without
variety, without alteration,
a life replenished with all
beautie and dignity; where
there is neither enemy that
can offend, nor delight that

E ij can

Heavens glorie.

can annoy, where love is perfect, and no feare at all, where the day is everlasting, and the spirit of all is one: where almightie God is seene face to face, who is the only meat whereupon they feed without lothsomnesse: it delighteth me to consider thy brightnesse, & thy treasures do rejoyce my longing heart. The more I consider thee, the more I am stricken in love with thee. The great desire I have of thee, doth wonderfully delight me, & no lesse pleasure is it to me to keep thee in my remembrance.

O

Heavens glorie.

O life most happie, ô king-
dome truly blessed, wherein
there is no death nor end,
neither yet succession of
time, where the day conti-
nuing evermore without
night, knoweth not anie
mutation; where the victo-
rious conqueror being joi-
ned with those everlasting
quires of Angels, and ha-
ving his head crowned with
a garland of glorie, singeth
unto Almighty God one
of the songs of Syon. Oh
happie, yea, and most hap-
pie should my soule bee, if
when the race of this my
pilgrimage is ended, I
E iij might

Heavens glorie.

might bee worthie to see
thy glorie, thy blessednes,
thy beautie, the wals and
gates of thy city, thy streets,
thy lodgings, thy noble ci-
tizens, and thine omnipo-
tent king in his most glori-
ous majestie. The stones of
thy wals are precious, thy
gates are adorned with
bright pearles, thy streets
are of very fine excellent
gold, in which there never
faile perpetuall praises; thy
houses are paved with rich
stones, wrought throught
with Zaphirs, and covered
above with massie gold,
where no uncleane thing
may

Heavens glorie.

may enter, neither dooth
any abide there that is de-
filed. Faire and beautifull
in thy delights art thou o
Ierusalem our mother,
none of those thinges are
suffered in thee, that are
suffered here. There is great
diversitie betweene thy
things and the things that
we doe continually see in
this life. In thee is never
seene neither darkenesse
nor night, neither yet any
change of time. The light
that shineth in thee, com-
meth neither of lampes,
nor of Sunne or Moone,
nor yet of bright glittering
E iij stars,

Heavens glorie.

stars, but God that proceedeth of God, and the light that commeth of light, is he that giveth clearenesse unto thee. Even the very king of kings himselfe keepeth continuall residence in the midst of thee, compassed about with his officers and servants. There doe the Angels in their orders and quires sing a most sweet and melodious harmonie. There is celebrated a perpetuall solemnitie and feast with everie one of them that cometh thither, after his departure out of this
pilgri-

Heavens glorie.

pilgrimage . There bee
the orders of Prophets;
there is the famous com-
panie of the Apostles;
there is the invincible ar-
mie of Martyrs; there is
the most reverent assem-
bly of confessours; there
are the true and per-
fect religious persons;
there are the holy Vir-
gines, which have over-
come both the pleasures
of the world, and the
frailtie of their owne na-
ture; there are the young
men and young women,
more auncient in vertue
than in yeares; there are

E v

the

Heavens glorie.

the sheepe and little lambs
that have escaped from the
wolves, and from the de-
ceitfull snares of this life,
and therefore do now keep
a perpetuall feast, each one
in his place, all alike in joy,
though different in degree.
There, Charitie raigneth
in her full perfection, for
unto them God is all in
all, whome they behold
without end, in whose love
they be all continually in-
flamed, whom they doe al-
waies love, and in loving,
do praise, and in praising,
doe love, and all their ex-
ercises consist in praises,
without

Heavens glorie.

without wearinesse, and
without travell. O happie
were I, yea, and very happy
indeed, if at what time I
shall bee loosed out of the
prison of this wretched bo-
die, I might bee thought
worthie to hear those songs
of that heavenly melodie,
sung in the praise of the
everlasting king, by all the
cittizens of that so noble
cittie. Happie were I, and
very happie, if I might ob-
taine a roome among the
chaplaines of that chap-
pell, and wait for my turne
also to sing my *Alleluia*.
If I might be neare to my
king,

Heavens glorie.

king, my God, my Lord,
and see him in his glorie,
even as he promised mee,
when he said : O father, this
is my last determinate will,
that all those that thou hast
given unto mee, may bee
with me, and see the glorie
which I had with thee be-
fore the world was created.
Hetherto are the words of
S. Augustine . Nowe tell
mee (Christian brother)
what a day of glorious
shine shall that bee unto
thee (if thou lead thy life in
Gods feare) when after the
course of this pilgrimage,
thou shalt passe from death
to

Heavens-glorie.

to immortallitie ; and in
that passage, when others
shall begin to feare, thou
shalt begin to rejoyce, and
lift up thy head, because the
day of thy deliverance is at
hand? Come soorth a litle
(sayth *S. Ierome* unto the
Virgine *Eustochia*) out of
the prison of this body, and
when thou art before the
gate of this Tabernacle,
set before thy eyes the re-
ward that thou hopest to
have for thy present la-
bours. Tell mee, what a day
shall that bee, when our
Lord himselfe with all his
Saints, shall come & meet
thee

Heavens glorie.

thee in the way, saying unto thee: *Arise and make hast* O my beloved, my delight, and my Turtle dove, for now the Winter is past, and the tempestuous waters are ceased, and flowers doe begin to appeare in our land. Cant. 2. Howe great joy shall thy soule then receive, when it shall bee at that time presented before the throne of the most blessed Trinitie, by the hands of the holy Angels (especially by that Angell, to whom thou was committed, as to a faithful keeper) and when this Angell, with all the rest, shall declare

Heavens glorie.

declare thy good workes,
and what crosses, tribulations,
and injuries thou hast
suffered for Gods sake.

Acts 9. S. Luke writeth,
That when holy *Tabitha*,
the great almes giver, was
dead, all the widdowes and
poore folke came about
the Apostle *S. Peter*, shewing
unto him the garments
which she had given them:
wherewith the Apostle being
moved, made his prayer
unto Almighty God for
that so mercifull a woman,
and by his praiers he raised
her again to life. Now what
a gladnesse will it be to thy
soule,

Heavens glorie.

soule, when in the midst
of those blessed spirits thou
shalt bee placed, with re-
membrance of thy almes
deeds, thy praiers and fa-
stings, the innocencie of
thy life, thy suffering of
wrongs and injuries, thy
patience in afflictions, thy
temperance in diet, with
all other vertues and good
workes that thou hast done
in all thy life. O how great
joy shalt thou receive at
that time for all the good
deedes that thou hast
wrought! how clearly then
shalt thou understand the
value & the excellencie of
ver-

Heavens glorie.

vertue! There the obedient
man shall talk of victories;
there vertue shall receive
her reward, and the good
honoured according to
their merite . Moreover,
what a pleasure will it bee
unto thee, when thou shalt
see thy selfe to bee in that
sure haven, and shalt looke
backe upon the course of
thy navigation which thou
hast sayled here in this life;
when thou shalt remember
the tempests wherein thou
hast been tossed, the straits
through which thou hast
passed, and the daungers
of theeves and pyrats, from
whom

Heavens glorie.

whom thou hast escaped.
There is the place where
they shall sing the song of
the Prophet, which sayth,
*Had it not ben that our Lord
had ben mine helper, it could
not be but my soule had gone
into hell.* Especially, when
from thence thou shalt be-
hold so many finnes as are
committed every houre in
the world, so many souls as
doe descend every day into
hell, and how it hath plea-
sed Almighty God, that
among such a multitude
of damned persons, thou
shouldest bee of the num-
ber of his elect, and one of
those

Heavens glorie.

those to whome hee would
grant such exceeding great
felicitie and glorie. Besides
all this, what a goodly sight
will it be to see those seats
filled up, and the citie build-
ed, and the wals of that
noble Ierusalem repaired
again? With what cheer-
full embracings shall the
whole court of heaven en-
tertaine them, beholding
them, when they come loa-
den with the spoiles of their
vanquished enemies? there
shall those valiant men and
women enter with triumph,
which have together with
the world conquered the
weakenesse

Heavens glorie.

weakenesse of their owne
fraile nature. There shall
they enter which have suf-
fred martirdom for Christs
sake, with double triumph
over the flesh & the world,
adorned with all coelestiall
glorie. There shall also dai-
ly enter many young men
and children, which have
vanquished the tenderesse
of their young yeares with
discretion and vertue. Oh,
how sweet and savorie shall
the fruit of vertue then be,
although for a time before
her roots seemed very bit-
ter: sweet is the cold eve-
ning after the hore sunnie
day;

Heavens glorie.

day; sweet is the fountaine
to the weary and travai-
ler; sweet is rest and sleepe
to the tired servaunt : but
much more sweet is it to
the Saints in heaven to en-
joy peace after warre, secu-
ritie after perill, eternall rest
after their paines and tra-
vels: for then are the warres
at an end, then need they
no more to goe all armed,
both on the right side and
on the left. The children
of Israel went forth armed
towards the land of Pro-
mise, but after that the land
was conquered, they laid
downe their speares, and
cast

Heavens glorie.

cast away their armour, and
forget their fear and tur-
moile of warre, each one
under the shadow of his
pavillion and harbour en-
joyed the fruit of their sweet
peace. Now may the wat-
ching Prophet come down
from his standing, that did
watch and fix his feet upon
the place of the Sentinell.
There is no more feare of
invasion by the terrible ar-
mies of the bloudie ene-
mies: there is no place for
the subtrill crafts of the lur-
king viper: there cannot
arrive the deadly sight of
the venomous Baseliske,
nor

Heavens glorie.

nor yet shall the hissing of
the auncient serpent bee
heard there; but onely the
soft breathing aire of the
holy ghost, wherein is be-
holden the glorie of Al-
mightie God. This is the
region of all peace, the
place of securitie, situated
above all the elements,
whether the cloudes and
stormie winds of the darke
aire cannot come. O what
glorious things have been
spoken of thee, ô cittie of
God. Blessed are they (saith
holy *Tobias*) that love thee,
and enjoy thy peace. O
my soule praise our Lord,
for

Heavens glorie.

for he hath delivered Ierusalem his citie from all her troubles. Happie shall I bee, if the remnant of my posteritie might come to see the clearenesse of Ierusalem: her gates shall bee wrought with Zaphirs and Emeraulds, and all the circuit of her wals shall bee built with precious stones, her streets shall bee paved with white and polished marble, and in all parts of her territories shall be sung *Alleluia*. O joyfull countrey! ô sweet glorie! ô blessed companie! who shall bee those so fortunate and happie

Heavens glorie.

happie that are elected for
thee ? It seemeth a pre-
sumption to desire thee,
and yet I will not live with-
out the desire of thee. O
ye sonnes of *Adam*, a
race of men, miserably
blinded and deceived. O
ye scattered sheepe, wan-
dering out of your right
way, if this be your sheep-
coat, whether goe you
backeward? What meane
you? Why suffer you such
an excellent benefit to bee
wilfully lost for not taking
so little paines? What wise
man would not desire, that
all labour and paine of the
F world

Heavens glorie.

world were imposed unto him? that all sorrows, afflictions, & diseases were even poured upon him as thicke as haile; that persecutions, tribulations, & griefs, with one to molest him, another to disquiet him, yea, that all creatures in the world did conspire against him, being scorned & made a laughing stocke of all men; and that his whole life were converted into weepings and lamentations, so that in the next life hee might find repose in the heavenly harbor of eternall consolation, and be thought meet to have a place

Heavens glorie.

place among that blessed
people, which are adorned
and beautified with such
inestimable glorie. And
thou, o foolish lover of this
miserable world, goe thy
way, seek as long as thou wilt
for honors & promotions,
build sumptuous houses &
palaces, purchase lands and
possessions, inlarge thy ter-
ritories & dominions, yea,
commaund if thou wilt
whole empires and worlds,
yet shalt thou never bee so
great as the least of all the
servants of almightie God,
who shall receive that trea-
sure which this world cannot

F ij give,

Heavens glorie.

give, & shall enjoy that felicitie, which shall endure for evermore, when thou with thy pomp and riches, shall bear the rich glutton companie, whose buriall is in the deepe vault of hell: but the devout spirituall man shall be carried by the holy Angels with poore *Lazarus* into *Abrahams* bosome, a place of perpetuall rest, joy, solace, and eternall happiness.



¶ Of the benefites
which our Lord promiseth
to give in this present
life, to such as live
a iust and god-
ly life.

PEradventure thou
wilt now say, that
all these things be-
fore rehearsed, bee rewards
and punishments only for
the life to come: and that
thou desirest to see some-
thing in this present life,
because our mindes are

F iij wont

Heavens glorie.

wont to bee mooved very much with the sight of things present. To satisfie thee herein, I will also expaine unto thee what may answere thy desire. For although our Lord do reserve the best wine, and the delicat dishes of most delight, untill the end of the banquet, yet he suffereth not his friends to bee utterly destitute of meat and drinke in this tedious voyage: for he knoweth very wel, that they could not otherwise hold out in their journey. And therfore when he said unto *Abraham*, Feare not *Abraham*,
ham,

Heavens glorie.

ham, for I am thy defendor,
and thy reward shall bee
exceeding great: By these
wordes hee promised two
thinges, the one for the
time present, that was, to be
his safegard and defence in
all such things as may hap-
pen in this life; & the other
for the time to come, and
that is, the reward of glorie
which is reserved for the
next life. But how great
the first promise is, and
how many kinds of bene-
fites and favours are there-
in included, no man is
able to understand, but
onely hee, that hath with
F iiij great

Heavens glorie.

great diligence read the
holy scriptures, wherein no
one thing is more often
repeated and set forth, than
the greatnesse of the fa-
vours, benefits, and privi-
ledges, which Almighty
God promiseth unto his
friends in this life. Hearken
what *Salomon* saith in the
third chapter of his Pro-
verbes, as touching this
matter. *Blessed is that man
that findeth wisdom, for it
is better to have it, than all
the treasures of silver and
gold, be they never so excel-
lent and precious: and it is
more worth than all the ri-
ches*

Heavens glorie.

ches of the world, and whatsoever mans heart is able to desire, is not comparable unto it. The length of daies are at her right hand, and riches and glorie at her left. Her waies be pleasant, and all her passages be quiet, she is a tree of life to all those that have obtained her, and hee that shall have her in continuall possession, shall bee blessed. Keepe therefore (O my sonne) the lawes of Almighty God, and his counsels, for they shall bee as life to thy soule, and sweetnesse to thy tast. Then shalt thou walke safely in thy waies, and thy feet shall not

Heavens glorie.

find any *stumbling blockes*.
If thou sleep, thou shalt have
no cause to feare: and if thou
take thy rest, thy sleepe shall
be quiet. This is the sweet-
nesse and quietnesse of the
way of the godly, but the
waies of the wicked are far
different, as the holy Scrip-
ture doth declare unto us.
The paths and waies of the
wicked (sayth *Ecclesiasticus*)
are full of brambles, and at
the end of their journey are
prepared for them, hell,
darkenesse, & paines. Dost
thou thinke it then a good
exchange, to forsake the
waies of Almighty God,
for

Heavens glorie.

for the wayes of the world;
such there is so great difference
betweene the one
and the other, not onely in
the end of the way, but also
in all the steps of the same?
What madnesse can bee
greater, than to chuse one
torment, to gaine another
by; rather than with one
rest to gaine another rest?
And that thou maist more
clearly perceiue the ex-
cellencie of this rest, and
what a number of benefis
are presently incident ther-
unto, I beseech thee hear-
ken attentively even what
Almightie God himselfe
hath

Heavens glorie.

hath promised by his Prophet *Esay*, to the observers of his law, in a manner with these words, as diverse interpreters doe expound them. When thou shalt doe (saith he) such and such things, which I have commaunded thee to do, there shall forthwith appear unto thee the dawning of the cleare day (that is, the sonne of justice) which shall drive away all the darkenesse of thy errors and miseries, & then shalt thou begin to enjoy true and perfect salvation. Now these are the benefits which almighty God hath

Heavens glorie.

hath promised to his servants. And albeit some of them bee for the time to come, yet are some of them to be presently received in this life: as, that new light and shining from heaven; that safetie and abundance of all good things; that assured confidence & trust in the almightie God; that divine assistance in all our prayers and petitions made unto him; that peace and tranquillitie of conscience; that protection and providence of Almighty God. All these are the gracious gifts and favours which almightie

Heavens glorie.

mightie God hath promised to his servaunts in this life. They all are the works of his mercie, effects of his grace, testimonies of his love, and blessings, which hee of his fatherly providence extendeth.

To bee short, all these benefits do the godly enjoy both in this present life, and in the life to come: and of all these are the ungodly deprived, both in the one life, and in the other. Wherby thou maist easily perceive, what difference there is betweene the one sort and the other, seeing the

Heavens glorie.

the one is so rich in graces,
and the other so poore and
needie: For if thou ponder
well Gods promised bles-
sings, and consider the state
and condition of the good
and the wicked, thou shalt
find, that the one sort is
highly in the favour of Al-
mightie God, and the o-
ther deeply in his displea-
sure: the one be his friends,
and the other his enemies:
the one bee in light, and
the other in darkenesse: the
one doe enjoy the compa-
nie of Angels, & the other
the filthie pleasures and de-
lights of swine: the one
are

Heavens glorie.

are truly free , and lords
over themselves , and the
other are become bond-
slaves unto Sathan , and
unto their owne lusts and
appetites. The one are joy-
full with the witnesse of a
good conscience, and the
other (except they be utter-
ly blinded) are continually
bitten with the worme of
conscience , evermore
gnawing on them: the one
in tribulation , stand sted-
fastly in their proper place;
and the other , like light
chaffe, are carried up and
downe with everie blast of
wind : the one stand secure
and

Heavens glorie.

and firme with the anker of hope, and the other are unstable, and evermore yeelding unto the assaults of fortune: the praiers of the one are acceptable and liking unto God, and the praiers of the other are abhorred and accursed: the death of the one is quiet, peaceable, and precious in the sight of God, and the death of the other, is unquiet, painefull, and troubled with a thousand frights and terrours: To conclude, the one live like children under the protection and defence of Almighty

Heavens glorie.

mightie God, and sleepe
sweetly under the shadow
of his pastoral providence;
and the other being exclu-
ded from this kind of pro-
vidence, wander abroad as
straied sheep, without their
sheepheard and maister, ly-
ing wide open to all the
perils, daungers, & assaults
of the world. Seeing then,
that a vertuous life is ac-
companied with all these
benefits, what is the cause
that should withdraw thee,
and perswade thee not to
embrace such a precious
treasure? what art thou able
to alledge for excuse of thy
great

Heavens glorie.

great negligence? To say that this is not true, it cannot be admitted, for so much as Gods word doth avouch the certaintie hereof. To say that these are but small benefits, thou canst not, for so much as they do exceed all that mans heart can desire. To say that thou art an enemy unto thy selfe, and that thou dost not desire these benefits, cannot bee, considering that a man is even naturally a friend to himselfe, & the will of man hath ever an eye to his own benefit, which is the very object or marke that his desire shooterh

Heavens glorie.

shooteth at. To say that thou hast no understanding nor tast of these benefits, it will not serve to discharge thine offence, for so much as thou hast the fayth and beleefe thereof, though thou hast not the tast, for the tast is lost through sin, but not the faith: and the faith is a witnesse more certaine, more secure, and better to be trusted, than all other experiences and witnesses in the world. Why dost thou not then discredit all other witnesses with this one assured testimonie? Why dost thou
not

Heavens glorie.

not rather give credit unto
faith, than to thine owne
opinion and judgement? O
that thou wouldest make a
resolute determination, to
submit thy selfe into the
hands of almightie God,
and to put thy whole trust
assuredly in him. How soon
shouldest thou then see all
these propheties fulfilled in
thee: then shouldest thou
see the excellencie of these
divine treasures: then shouldest thou see how starke
blind the lovers of this
world are, that seeke not
after this high treasure:
then shouldest thou see
upon

Heavens glorie.

upon what good ground our
Saviour inviteth us to this
kind of life saying: Come un-
to me all ye that travell, and
are loaden, and I will refresh
you; take my yoke upon you, &
you shal find rest for your souls:
for my yoke is sweet, & my bur-
den is light. Almighty God
is no deceiver, nor false
promiser, neither yet is he a
great boaster of such things
as he promiseth. Why dost
thou then shrink backe?
why dost thou refuse peace
and true quietnesse? why
dost thou refuse the gentle
offers and sweet callings of
thy pastor? how darest thou
de-

Heavens glorie.

despise & banish away vertue from thee, which hath such prerogatives and priviledges as these bee ; and withal, confirmed & signed even with the hand of Almighty God? The queen of Saba heard far lesse things than these of *Salomon*, and yet shee travelled from the uttermost parts of the world to trie the truth of those things that she had heard. And why doest not thou then (hearing such notable, yea, and so certain news of vertue) adventure to take a little paines to trie the truth and sequell therof? O
deare

Heavens glorie.

deare Christian brother,
put thy trust in Almighty
God and in his word, and
commit thy self most bold-
ly without all feare into his
armes, and unloose from
thy handes those trifling
knots that have hetherto
deceived thee, and thou
shalt find, that the merites
of vertue doe far excell her
fame: and that all which is
spoken in praise of her, is
nothing in comparison
of that which
shee is in-
deed.



*¶ That a man ought
not to deferre his repen-
tance and conversion unto
God, from day to day: considering
hee hath so many debts to dis-
charge, by reason of the of-
fences committed in
his sinfull life al-
redie past.*

Now then, if on the
one side there bee
so many and so
great respects, that do bind
us to chaunge our sinfull
life; and on the other side,

G

WC

Heavens glorie.

we have not any sufficient
excuse why wee should not
make this exchange. How
long wilt thou carrie, untill
thou fully resolve to doe it?
Turne thine eyes a little,
and looke backe upon thy
life past, and consider, that
at this present (of what age
soever thou bee) it is high
time, or rather, the time
well nigh past to begin to
discharge some part of thy
old debts. Consider, that
thou which art a Christian
regenerated in the water of
holy Baptisme, which doest
acknowledge Almighty
God for thy father, and the
Carho.

Heavens glorie.

Catholicke church for thy
mother, whome shee hath
nourished with the milke
of the Gospell, to wit, with
the doctrine of the Apo-
stles and Evangelists: con-
sider (I say) that all this
notwithstanding, thou hast
lived even as loosely and
dissolutely, as if thou hadst
been a meere Infidell, that
had never any knowledge
of Almighty God. And if
thou doe denie this, then
tell mee what kind of sinne
is there which thou hast
not committed? What
tree is there forbidden that
thou hast not behelden

G ij

with

Heavens glorie.

with thine eyes? What
greene meddow is there, in
which thou hast not (at the
least in desire) feasted thy
letcherous lust? what thing
hath been set before thine
eyes, that thou hast not
wantonly desired? What
appetite hast thou left un-
executed, notwithstanding
that thou didst beleve in
almightie God, and that
thou wert a Christian? what
wouldest thou have done
more, if thou hadst not had
any faith at all? If thou
hadst not looked for any
other life? If thou hadst
not feared the dreadful day
of

Heavens glorie

of judgement? What hath
all thy former life been, but
a web of finnes, a sinke of
vices, a way full of brambles
and thornes, and a froward
disobedience of God? with
whome hast thou hetherto
lived, but onely with thine
appetite, with thy flesh,
with thy pride, and with the
goods and riches of this
transitorie world? These
have beene thy gods, these
have beene thine idols,
whome thou hast served,
and whose lawes thou hast
diligently obeied. Make
thine account with the Al-
mighty God, with his laws,

G iij

and

Heavens glorie.

and with his obedience,
and peradventure thou
shalt find, that thou hast
esteemed him no more,
than if hee had been a god
of wood, or stone. For it is
certaine, that there be ma-
ny Christians, which belee-
ving that there is a God,
are induced to sinne with
such facilitie, as though
they beleeved, that there
were no God at all: and do
offend no whit the lesse,
though they beleeve that
there is a God, than they
would doe, if they beleeved
there were none at all.
What greater injurie, what
greater

Heavens glorie.

greater despight can bee
done, than so to contemne
his divine majestie? Final-
ly, thou beleeving all such
things as Christs church
doth beleeve, hast notwith-
standing so led thy life, as
if thou wert perswaded,
that the beleeve of Christi-
ans were the greatest fa-
bles or lies in the world.
And if the multitude of thy
finnes past, and the facilitie
thou hast used in commit-
ting of them, do not make
thee afraid, why doest thou
not feare at the least the
majesty and omnipotencie
of him, against whom thou
G iiij hast

Heavens glorie.

hast sinned? Lift up thine eyes, and consider the infinit greatnesse and omnipotencie of the Lord, whom the powers of heaven do adore, before whose majestie the whole compassse of the wide world lyeth prostrate; in whose presence, all things created, are no more than chaffe caried away with the wind. Consider also with thy selfe how unseemely it is, that such a vile worme as thou art, should have audacitie so many times to offend and provoke the wrath of so great a majestie. Consider

Heavens glorie.

der the wonderful and most terrible severitie of his justice, and what horrible punishments hee hath used from time to time in the world against sin; and that not onely upon particular persons, but also upon cities, nations, kingdomes, and provinces, yea, upon the universall world: And not onely in earth, but also in heaven; and not onely upon straungers sinners, but even upon his owne most innocent sonne, our sweet Saviour Iesus Christ, when hee tooke upon him to satisfie for the debt that

we

Heavens glorie.

we owed. And if this severitie was used upon greene and innocent wood, and that for the sins of others, what then will he doe upon drie and withered wood, and against those that are loden with their owne sins? Now, what thing can bee thought more unreasonable, than that such a fraile-wretch as thou art, should bee so saucie and malapert as to mocke with so mightie a Lord, whose hand is so heavie, that in case hee should strike but one stroke upon thee, he would at one blow drive thee downe headlong

Heavens glorie.

headlong into the deepe
bottomelesse pit of hell,
without remedie. Consider
likewise the great patience
of this our mercifull Lord,
who hath expected thy re-
pentance so long, even
from the time that thou
didst first offend him: and
thinke, that if after so long
patience and tarrying for
thee, thou shalt still conti-
nue thy leaud and sinfull
life, abusing thus his mercy
and provoking him to fur-
ther indignation & wrath,
he will then bend his bow,
and shake his sword, and
raine downe upon thee
even

Heavens glorie.

even sharpe arrowes of everlasting wrath and death.

Consider also the profoundnesse of his deepe judgements, whereof wee read and see daily so great wonders. We see how king *Salomon* himselfe, after his so great wisdom, and after those three thousand parables and most profound mysteries uttered by him, was forsaken by Almighty God, and suffered to fall down and adore idols. We see how one of those seven first deacons of the primitive church, which were full of the holy ghost, became
not

Heavens glorie.

not onely an hereticke, but
also an arch heriticke and
a father of heresies. Wee
see daily many starres fall
downe from heaven unto
earth, with miserable fals,
and to wallow themselves
in the durt, and to eat the
meat of swine, which sate
before at Gods own table,
and were fed with the very
bread of Angels. If then
the iust and righteous (for
some secret pride or negli-
gence, or els for some in-
gratitude of theirs) be thus
justly forsaken of almightie
God, after they have be-
stowed so many yeares in
his

Heavens glorie.

his service. What maiest thou looke for, that hast done in a manner nothing els in all thy life time, but onely heaped sinnes upon sinnes, and hast thereby offended almighty God most greevously ?

Now, if thou hast lived after this sort, were it not reason that thou shouldest now at the length give over, and cease heaping sinne upon sinne, and debt upon debt, and begin to pacifie the wrath of Almighty God, and to disburden thy sinfull soule ? Were it not meet, that

Heavens glorie.

that that time which thou
hast hetherto given to the
world, to thy flesh, and to
the devill, should suffice?
and that thou shouldst
bestow some little time of
that which remaineth, to
serve him, who hath given
thee all that thou hast?
Were it not a point of
wisdom, after so long
time, and so many great
injuries, to feare the
most terrible justice of Al-
mightie God, who the
more patiently hee suffe-
reth sinners, the more hee
dooth afterwards punish
them with severitie and ju-
stice?

Heavens glorie.

stice? Were it not meet for thee to feare thy long continuance so many yeares in sinne, and in the displeasure of Almighty God, procuring thereby against thee such a mightie adversarie as hee is, and provoking him of a mercitull loving father to become thy severe terrible judge and enemy? Were it not meet to feare, least that the force of evill custome may in continuance of time be turned into nature; and that thy long vicious usuall manner of committing sinne, may make of a vice, a necessitie;
or

Heavens glorie.

or little lesse ? Why art thou not afraid, least by little and little thou maiest cast thy selfe downe headlong into the deepe pit of a reprobate fence, whereinto after that a man is once faine, he never maketh account of any sinne, bee it never so great.

The Patriarke *Jacob* said unto *Laban* his father in law : These foureene years have I served thee, and looked to thine affaires ; now it is time that I should look to mine owne, and begin to attend unto the affaires of mine owne household.

Where-

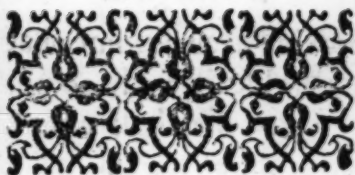
Heavens glorie.

Wherefore if thou hast likewise bestowed so manie yeares in the service of this world, and of this fraile transitorie life, were it not good reason, that thou shouldest now begin to make some provision for the salvation of thy soule, and for the everlasting life to come? There is nothing more short, nor more transitorie than the life of man; and therefore providing so carefully as thou doest for all such things as bee necessarie for this life, which is so short, why doest thou not provide

Heavens glorie.

provide likewise somewhat
for the life that is to come?
which life shall en-
dure for e-
ver and
ever.





 The conclu-
sion of all the pre-
misses.



F now all this
bee so, I be-
seech thee e-
ven for the bit-
ter passioⁿ of our sweet sa-
viour Iesu^s Christ, to re-
member thy selfe, and con-
sider that thou art a Chri-
stian, and that thou belee-
vest

The Conclusion.

vest assuredly for a most
undoubted truth, whatsoe-
ver the true faith instru-
cteth thee. This faith telleth
thee, that thou hast a judge
above that seeth all the
steps and motions of thy
life: and that certainly
there shall a day come,
when he will require an ac-
count of thee, even for e-
very idle word. This faith
teacheth thee, That a man
is not altogether at an end
when he dieth, but that af-
ter this temporal life, there
remaineth another everla-
sting life; and that the souls
die not with the bodies,
but

The Conclusion.

but that whiles the bodie remaineth in the grave, untill the generall day of judgement, the soule shall enter into another new countrey, and into a new world, where it shall have such habitation and companie, as the faith & workes were which it had in this life. This faith telleth thee also, that both the reward of vertue, and the punishment of vice, is a thing so wonderfull, that although the whole world were full of bookes, and all creatures were writers, yet shold they all bee wearied, and the

The Conclusion.

the world come to an end,
before they should end
their description, & make
a perfect declaration what
is comprehended in each
one of these points. This
faith informeth thee also,
that the debts and duties
which we owe to almightie
God, are so great, that al-
beit a man had so many
lives as there bee sands in
the sea, yet would they not
suffice, if they were all em-
ployed in his service. And
this faith likewise telleth
thee, that vertue is such an
excellent treasure, that all
the treasures of the world,
and

The Conclusion.

and al that mans heart can desire, are in no sort comparable unto it.

Wherefore, if there be so many and so great respects that doe invite us unto vertue, how commeth it to passe, that there bee so few lovers and followers of the same? If men be moved with gaine and commodity, what greater commoditie can there be than to attaine life everlasting? If they be moved with fear of punishment, what greater punishment can bee found, than the most horrible everlasting dreadfull torments

The Conclusion.

torments in the lake of fire
and brimstone, to continue
even world without end? If
that bonds of debts and
benefites; what debts are
greater than these which
we owe unto the almightie
God, as well for that hee is
which he is, as also for that
which wee have received of
him? If the feare of perils
doe move us; what greater
perill can there bee than
death, the houre thereof
being so uncertaine, and
the account so strait? If
thou be moved with peace,
libertie, quietnes of mind,
and with a pleasant life,
H (which

The Conclusion.

(which are things that all the world desires) it is certaine, that all these are found much better in the life that is governed by vertue and reason, than in that life which is ruled by the affections and passions of the mind, forsomuch as man is a reasonable creature, and no beast. Howbeit, in case thou account all this as not sufficient to move thee thereunto, yet let it suffice thee to consider further, that even Almighty God so abased himselfe for thy sake, that he descended from heaven
unto

The Conclusion.

unto the earth , and became man , and whereas he created the whole world in sixe dayes, hee bestowed three and thirtie yeares about thy redemption, yea, and was also contented for the same to leese his life . Almighty God died, that sinne should die: and yet for all this doe wee endeavor, that sinne might live in our hearts, notwithstanding, that our Lord purposed to take away the life of sinne with his owne death. If this matter were to be discussed with reason, surely this alreadie spoken
H ij might

The Conclusion.

might suffice to prevaile
with any reasonable crea-
ture: for not onely in be-
holding Almighty God
upon the crosse, but whe-
ther soever we doe turn our
eyes, we shal find, that eve-
ry thing crieth out to us,
and calleth upon us to re-
ceive this so excellent a be-
nefit: for there is not a
thing created in the world,
(if we duly consider it) but
dooth invite us to the love
and service of our Saviour
Iesus Christ, insomuch,
that looke how many crea-
tures there be in the world,
so many preachers there
are,

The Conclusion.

are, so many bookes, so many voices, and so manie reasons, which doe all call us unto almighty God.

And how is it possible then, that so many callings as these are, so many promises, so many threatnings, and so many provocations, should not suffice to bring us unto him? What might almightie God have done more than hee hath done, or promised more greater blessings than he hath promised, or threatened more greevous and horrible torments than he hath threatened, to draw us unto him,

H iij and

The Conclusion.

and to pluck us away from
sinne? And yet all this
notwithstanding, howe
commeth it to passe, that
there is so great (I will not
say arrogancie, but) bewit-
ching of men, that doe be-
leeve these things to bee
certainely true, and yet bee
not afraid to continue all
the dayes of their life in
the committing of deadly
finnes? Yea, to goe to bad
in deadly sinne, and to rise
up againe in deadly sinne,
and to embroue themselves
in every kind of lothsome,
detestable, and odious
sinne, even as though all
their

The Conclusion.

their whole endeavours intended by the practise of sinne, to resist all grace and favour in the sight of God? And this is done in such sort, so without feare, so without scruple of mind, so without breaking of one houres sleepe, and without the refraining of anie one delicate morsell of meat for the same, as if all that they beleaved, were dreames, and olde wives tales, and as if all that the holy Evangelists have written, were meere fiction and fables. But tel me thou that art such a desperate

H iij wilfull

The Conclusion.

wilfull rebell against thy
Creator and Redeemer,
which by thy detestable life
and dissolute conversation,
doest evidence thy selfe to
be: a firebrand, prepared to
burne in those everlasting
and revenging horrible
fires of hell. What woul-
dest thou have done more
than thou hast done, in
case thou haddest beene
persuaded, that all were
meere lies which thou hast
beleevd; For although
that for feare of incurring
the daunger of the princes
lawes, and the execution of
their force upon thee, thou
hast

The Conclusion:

hast somewhat brideled
thine appetites; yet doth it
not appeare, that for any
feare of Almighty God,
thou hast refrained thy will
in any one thing, neither
from carnall pleasures,
nor from taking revenge
of thine enemies, nor from
backbiting and slandering
thy neighbours, nor yet
from fulfilling thine inor-
dinate lusts and desires, in
case thine abilitie served
thee thereunto. Oh, what
dooth the worme of thy
conscience say unto thee,
whiles thou art in such a
fond securitie and confi-
H v dence,

The Conclusion.

dence, continuing in such a dissolute and wicked life as thou doest? Where is now become the understanding, judgement, and reason, which thou hast of a man? Why art thou not afraid of so horrible, so certaine, and so assured perils and daungers? If there were a dish of meat set before thee, and some man (albeit he were a lier) should say unto thee, refraine to touch and eat thereof, for it is poysoned; durst thou once adventure to stretch out thy hand, to take a tast thereof, though the
meat

The Conclusion.

meat were never so savorie and delicate, and hee never so great a lier that should beare thee thus in hand ? If then the Prophets, if the Apostles, if the Evangelists, yea, if Almighty God himselfe doe crie out unto thee, and say, Take heed thou miserable man, for death is in that kind of meat, and death dooth lie lurking in that gluttonous morsell, which the devill hath set before thee ? Howe darest thou reach for everlasting death with thine owne handes, and
drinke

The Conclusion.

drinke thine owne damnation . Where is the applying of thy wits , thy judgement , and the discourse and reason which thou hast of a spirituall man ? Where is their light, where is their force ? Sith that none of them doe bridle thee anie whit from thy common usuall vices . Oh thou wretched and carelesse creature, bewitched by the common enemy Sathan, adjudged to everlasting darkenesse, both inward and outward, and so dost goe from one darkenesse to the other.

Thou

The Conclusion.

Thou art blind to see thine
owne miserie , insensible
to understand thine owne
perdition , and harder
than any Adamant , to
feele the hammer of Gods
word . Oh, a thousand
times most miserable thou
art, woorthie to be lamen-
ted with none other teares,
than with those wherewith
thy damnation was la-
mented, when it was said,
Luke 19. Oh, that thou
knewest this day the peace,
quietnesse , and treasures,
which Almighty God
hath offered unto thee, that
doe now lie hidden from
thine

The Conclusion.

thine eyes . Oh miserable
is the day of thy nativitie,
and much more miserable
the day of thy death : for-
somuch, as that shall bee
the beginning of thine e-
verlasting damnation. Oh,
how much better had it
beene for thee , never to
have beene borne, if thou
shalt bee damned in the
horrible pit of hell for e-
ver , where the torments
are perpetually durable.
How much better had it
beene for thee never to
have beene baptised , nor
yet to have received the
Christian faith, if through
the

The Conclusion.

the abusing thereof by thy wicked life, thy damnation shall therby be the greater? For if the light of reason onely sufficeth to make the Heathen Philosophers inexcuseable, because they knowing God in some degree, did not glorifie him nor serve him (as the Apostle sayth in the first to the Romanes;) how much lesse shall he be excused, that hath received the light of faith, and the water of Baptisme, yea, and the holy Sacrament of the bodie & bloud of our Lord and Saviour Iesus Christ,
hearing

The Conclusion.

hearing dayly the doctrine of the Gospell, if hee doe nothing more than those Pagan Philosophers have done.

Now, what other thing may wee inferre of the premisses, but breefely to conclude, That there is none other understanding, none other wisdom, none other counsell in the world, but that setting aside all the impediments and combersome dangerous wayes of this life, wee follow that onely true and certaine way, whereby true peace and everlasting life

is

The Conclusion.

is obtained. Hereunto are we called by reason, by wisdom, by law, by heaven, by earth, by hell, and by the life, death, justice, and mercie of Almighty God. Hereunto are we also very notably invited by the holy Ghost, speaking by the mouth of *Ecclesiasticus* in the sixth chapter, in this wise: My sonne hearken to instruction even from the first yeares of thy youth, and in thy latter dayes thou shalt enjoy the sweet fruit of wisdom: Approch unto it, as one that ploweth and soweth,
and

The Conclusion.

and with patience expect
the fruitfull encrease which
it shall yeeld unto thee.
The paines that thou shalt
take, shall be but little, and
the benefites that thou
shalt speedily enjoy, shall
be great. My son hearken
to my words, and neglect
not this my counsell which
I shall give thee, put thy
feet willingly into her
fettters, and thy necke in-
to her chaines: bow downe
thy shoulders, and carrie
her upon thee, and bee
not displeased with her
bonds: approach neare un-
to her with all thy heart,
and

The Conclusion.

and follow her wayes with
all thy strength, seeke for
her with all thy diligence,
and shee will make her
selfe knowne unto thee,
and after that thou hast
found her, never forsake
her: for by her shalt thou
find rest in thy latter daies,
and that which before did
seeme so painefull unto
thee, will afterwards be-
come very pleasant: Her
fettters shall be a defence
of thy strength, and a
foundation of vertue, and
her chaine shall bee a
robe of glorie: for in her
is the beautie of life, and
her

The Conclusion.

her bonds are the bonds
of health. Hetherto *Eccle-
siasticus*. Whereby thou
maiest understand in some
degree, howe great the
beautie, the delights, the
libertie, and riches of true
wisdome are, which is ver-
tue it selfe, and the know-
ledge of Almighty God,
whereof wee doe intreat.
But if all this bee insuffici-
ent to mollifie our stonie
hearts, lift up thine eyes,
and fix thy thoughts con-
stantly to behold our om-
nipotent God in his mer-
cie and love towards sin-
ners upon his dying crosse,
where

The Conclusion.

where hee made full satisfaction for thy sins. There shalt thou behold him in this forme: his feet nayled fast, looking for thee, his armes spread abroad to receive thee, and his head bowing downe, to give thee, as to another prodigall sonne, new kisses of peace and attonement. From thence hee calleth thee (if thou wouldest heare) with so manie callings and cries as there bee wounds in his whole bodie. Hearken thou therefore unto these voyces, and consider well with thy selfe,

The Conclusiō.

selfe, that if his praier bee
not heard that hearkeneth
not unto the cries of the
poore, how much lesse
shall he be heard, that ma-
keth himselfe deafe to such
cries as these, beeing the
most mercifull cryings of
our loving saviour, and in-
tended for our soules sal-
uation. Who is hee that
hath not cause to resolve
himselfe wholly into teares
to weepe and bewaile his
manifold offences? Who
is he that can lament, and
will not lament at this? Un-
lesse hee bee such a one as
seeth not, nor careth not
what

The Conclusion.

what great shipwrack, wast,
and havocke he maketh
of all the riches and
treasures of his
soule.

FINIS.

